

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—MAT. x, 15.

No. 32, Vol. XLIII.

Monday, August 8, 1881.

Price One Penny

TRUE LIBERTY—WHAT IS IT?

"While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.—2 Peter ii, 19-22.

It is frequently the case that when people are endeavoring to persuade the Saints to forsake their religion, and become identified with the more popular institutions of the world, the principle of liberty is held up as a great boon to be obtained by such a course; and those who object to deserting the truth, are accused of submitting to a species of servitude—a sort of slavery—which it is asserted must be hard to endure. It is also considered servile to obey the voice of inspiration, and it is claimed that we should "come out from under its influence if we would be men."

It is surprising how little is really known about liberty in its true sense. In the first place, what is liberty? True liberty is the freedom to think, speak and act without restraint, as

far as may be compatible with righteousness, good order and the welfare of society. It is true there are various kinds of liberty defined by philosophers, lawyers and statesmen, such as national liberty, civil liberty, political liberty and religious liberty. All of these have their various special definitions and constructions, but each is subject to law, and is governed either by natural, social, civil, religious, national or other governmental policy. As for instance, a man who is said to enjoy "natural liberty," must be free in every sense to do as he deems fit, without restriction of any kind—except the laws of nature, which are binding on every person that lives, and which we must all admit are as stringent as needs be, when we consider the consequences

of their violation. Then he who enjoys "civil liberty," must be naturally free in every sense, except as he may be abridged by the said laws of nature, and the restraints designed and instituted as being necessary for the safety and interest of society. Any restraint more than this borders on tyranny. But good order and the general welfare demand that such regulations be adopted in well-conducted societies, as shall ensure safety to life, person and property. Consequently, in the exercise and enjoyment of the greatest possible amount of civil liberty we are, and of necessity must be, restricted as regards trespassing upon the rights of others in these respects. In fact, it is deemed an essential feature of civil liberty, to establish and maintain such regulations as shall ensure safety and peace to the citizen, and security to his property.

Again, such nations as are supposed to enjoy "political liberty," are not free from the just regulations which prevail to ensure international harmony, as well as safety to commerce, with freedom and protection to the foreigner in his travels, involving his temporary or permanent sojourning in distant lands. A nation is internationally free in proportion as it is not abridged of its just rights and privileges by other nations. But it is no evidence of freedom or liberty for a nation to trespass upon those rights belonging to another; neither can it be deemed an element of liberty for an individual to step beyond the wise limits prescribed by proper and just restrictions for the safety of others;—thus, abridging the liberty of those who have a perfect right to its enjoyment as well as ourselves. It is the lack of higher civilization, not the existence of it, which induces nations, societies or individuals to trespass beyond the bounds of propriety, justice and good order. True liberty is supposed to be found where the highest civilization prevails; and civilization, in its true sense, is based on the institution of wholesome restrictions for the control, government and well-being of society, granting and securing to all classes their just rights, and limiting no individual in the en-

joyment of all the freedom consistent with the welfare of the whole.

It having been shown then that there can be no liberty without restriction of some kind, the question arises, what are the restrictions of the Gospel? And are they beyond that which provides for the security of the just rights of all men? The restrictions of the Gospel being established and revealed by the Supreme Being, are decidedly divine, and as such just and proper in their very essence, pure in their origin and motive, and to the greatest extent beneficial in their results. Secondly, they are really the foundation of true liberty, being based on the love and the knowledge of God, and the rights, happiness and salvation of his children, in time and eternity. They incorporate the natural laws, the requirements of the family, of society,—whether as towns, cities or nations, and of the whole world. They involve the happiness of the present and the future. They secure the greatest possible liberty of conscience, exercise of moral agency, and free development of all that is good and great and noble in man. These restrictions only limit license, which is sometimes mistaken for liberty; they curtail excess, check sinful practices, hold in subjection the lower instincts, and prevent the growth of those evils which would in time subvert all liberty, bringing men under the bondage of sin, and making them "the servants of corruption." It is from these wholesome, these divine restraints that our "friends" would have us free ourselves; leave the society where vice is restricted, and revel in the licentiousness of an unrestricted, mis-governed world of confusion; desert the flag of true liberty, and enroll under the banner of license and debauchery; cut loose the silken threads of loving control, and yield our limbs to the iron chains of the carnal-minded, self-loving followers of vanity and wantonness. This is the exchange we are offered, and at times persuaded to adopt, but the Latter-day Saints know better than to yield to the temptation. They have long since abandoned the glittering tinsel of worldly inducements, and enrolled themselves under the

banner of Jesus Christ, to fight for the liberty of His Gospel; and they will maintain their integrity, until that liberty which has its foundation

on true principles and righteous laws shall extend from one end of the earth unto the other!

HOME AND WOMAN.

(From the Salt Lake "Contributor.")

Many things have been written and spoken upon the requirements of home and the duties of woman; many things will yet be said, for the subject is almost inexhaustible. It is not, however, my intention to endeavor to present new ideas before the public. I only wish to reiterate what is known to all, with the hope of recalling the subject to the minds of at least a few of the readers of our valuable magazine, and of rousing them, if possible, to reflect upon the necessity of making their homes places of the truest happiness.

Lamartine says: "There seem to be ideas floating in the air, a species of intellectual miasma, which thousands of men, without concert, breathe at once." Thus will it be, and is even at present, with the Saints in striving to make their homes such places as God intended them to be. The days of parental tyranny and filial servility have almost vanished, and are supplanted by pure, fervent love and affectionate obedience.

There was a time when "too much of duty and too little love" existed, because it is inherent in human nature to involuntarily love what gives us joy, and to hate whatever causes us misery or pain; and it is said in books, and by older people, that it was a custom in the countries of England, Germany, Scandinavia and, in short, in all the European countries, for parents to be very domineering, and to exact the severest obedience even to the most absurd commands, by virtue of the fourth commandment. I do not mean to contest the righteousness of this implicit obedience; neither will I maintain that those parents acted wisely in thus tyrannizing over their children, because the Bible says, sixth chapter, fourth verse of Ephesians: "Ye fathers provoke

not your children to anger," and St. Paul might have added "ye mothers." But, as before stated, those days have almost disappeared, at least we cannot perceive much of this strange tyranny among the Latter-day Saints, though too much of it is still existing. This intellectual miasma has revolutionized, to a great extent, domestic as well as civil government, and it will continue to work until it has accomplished a complete revolution, and instituted the family government of love and reason. Parents are learning to regard their children, even from their infancy, as human beings possessing human judgment and human feelings, and are shaping their domestic government in accordance with their enlightened views.

And who will deny that in this, woman takes an active if not the principal part? Home is her realm, and therein she should reign as queen, in perfect union with him whom, as a counterpart of the noble title, we must designate her king. But she should be a queen of gentleness and love, ever eager to retain peace and harmony, and to set aside all that could possibly cause discord or estrangement. She should endeavor to dispel all clouds, and to let the warm golden sunlight of love brighten and gladden the lives of all who surround her, or have any claim upon her attention. Let her not be harsh in a single act. Josephine said, "Our glory—the glory of woman—lies in submission. And if it be permitted us to reign, our empire should rest on gentleness and goodness." Let her be careful not to discourage her children in their mental pursuits. Nothing is so disheartening as discouragement at home; nothing so invigorating and stimulating as the appreciation and interested assistance

of a mother. Wherein is the joy of the "praises of nations afar off," when mother or father or sister or brother, at home, are incapable of appreciating the work of the laborer? "Quench not the spirit." It is well to endeavor to accomplish all that is possible in the way of physical labor. An untidy, uncleanly home does little toward producing happiness, and when a woman neglects her house, she neglects a great portion of her duty if she be blessed with health and strength. "God's house is a house of order." The house of every Latter-day Saint should be fit for the abode of His spirit. Let all our homes be "houses of God," let them be orderly, cleanly and beautiful as far as it is possible to make them. At the same time, let not work, the results of which can only benefit us in this life, quench our thirst and search after knowledge and wisdom which, when acquired, will accompany us into eternity. House-work, or any other work, should be systematized, so that a portion of woman's time may be devoted to reading and studying. It pays well! Do not permit work to overcome you at the expense of the cultivation of the mind. If you are in poor health better try to procure assistance, even though you may be poor. That, too, will pay you. Remember

"Ignorance is the curse of God,
Knowledge the wing wherewith we fly
to heaven."

"He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

Children are born into the world utterly ignorant of everything; but as they advance in days and months and years, they learn more and more of what the world contains; they constantly make discoveries, from the day of their birth to the day of their death; discoveries which may be old to the world but new to them; we call it experience. How carefully should guardians protect them from being surrounded by evil in their childhood, while their minds are pure and pliable, that these discoveries may be only good. Children are beings of imitation and observation,

and God has planted within them such faculties as are intended for their benefit and the benefit of mankind, but they are as flowers planted in virgin soil, the weeds can easily grow up and choke them. These very faculties, if not carefully trained, may become their destruction, and with themselves they may drag others down.

If they saw only gentleness and affection, heard only chaste and elevated language and conversation, felt no spirit but the spirit of cheerfulness and love and charity, which is the spirit of God, were treated only with the same spirit, and with justice; if they were thoroughly trained by example and judicious precept to love virtue and to loathe vice in its simplest form; if they were taught from their cradles to restrain passion, to act with justice, reason and mercy, to be benevolent towards all mankind, to direct their aims toward a high, noble mark, would they not walk in the very path marked out for them? What other path were it possible for them to choose than that wherein every chord of their nature vibrated with glad, eloquent harmony—for habit and perpetual training become nature?

Ye parents who mourn over a recreant child, cannot you find something in your own natures, or in your own examples or indulgences, which has caused your child's waywardness? Did you not permit him, while still almost an infant, to associate with such companions as must have wielded an evil influence upon his mind? Did you never scold or accuse him wrongfully, thus pouring bitterness into his soul? Did you not sometimes dispute among yourselves, thus sowing the seeds of discord and strife? Did you never give way to wrath in his presence? Did you always "pour oil upon the troubled waters" when his soul was lashed into fury or anguish? Or did you meet the storm of his mind with a storm of anger in yourself? And did you find the tempest stilled when the two storms met? Canvass yourselves thoroughly and say, if you can, that you have not in some way sown the seeds of evil yourselves—you may have sown only tiny

seeds, but the acorn becomes a mighty oak—then be careful how you judge your child! "Whatsoever a man soweth, that shall he also reap."

The best form of government ever devised upon the earth, and the ruling government of heaven, is love. If a mother or wife infuses love into every action of her life, she will find her own burden lightened and her own life made happier, and she will find a sweet reward in the reciprocity of that tenderness in her loved ones. "Like begets like." Love and obey those who possess authority over you, and you will be loved and obeyed by those whom you have right to command. Compel your children by tenderness, virtue, prudence and constant endeavor in a thousand little ways, to love you. Pray constantly for wisdom and strength to gain and retain their hearts; be firm; do not surrender for a moment, the reins of government; do not permit them to disobey you in the smallest degree, but be careful to command nothing but what is perfectly right and consistent, all things being said and done lovingly and kindly. If they do wrong as all children must do, permit not yourself to become angry, but let them comprehend your sorrow, and exhibit boundless love and forgiveness; teach them firmness in adversity by your own firmness in controlling yourself; teach judgment by kindly setting their faults clearly before them; teach them politeness because it is right, not merely because it looks well in company; have them behave politely at all times to enforce this doctrine, and while you teach them to be ladies and gentlemen, be ladies and gentlemen yourselves; respect yourselves too much ever to be guilty of a low or vulgar act or word, be noble and great yet meek in mind; thus force your children to love and esteem you and you need never doubt that they will obey you. Tune the strings of the heart correctly, and they will produce heavenly harmony, as the master hand of life and nature touches its chords; but permit one string to break, sow the seeds of discord, and the instrument will only produce harsh, discordant jars.

Woman's mission is a great and noble one, if she learn to know and keep her place. Let her become educated, for how can she otherwise know or do what is required of her?

Tuckerman has said, truly and beautifully: "It is not the attainments or the literary talents that men would have women abjure. They only pray that through and above all these may appear the woman. They desire that the harmony of nature may not be disturbed; that the sensibility, delicacy and quiet enthusiasm of the female heart may continue to awaken in man the tender reverence which is the most elevating of his sentiments. The triumphs of mind always command respect, but their style and trophies have diverse complexions in the two sexes. It is only when these distinctions are lost that they fail to interest. It matters not how erudite or mentally gifted woman may be, so that she remains in manner and feeling a woman."

Before closing we cannot resist the temptation of giving George Eliot's idea of what childhood's home should be: "A human life, I think, should be well rooted in some spot of a native land, where it may get: they love of tender kinship for the face of earth, for the labors men go forth to, for the sounds and accents that haunt it, for whatever will give that early home a familiar, unmistakable difference amid the future widening of knowledge; a spot where the definiteness of early memories may be inwrought with affection and kindly acquaintance with all neighbors, even to the dogs and donkeys, may spread, not by sentimental effort and reflection, but as a sweet habit of the blood."

Let love of literature, art, music, science, religion and all that serve to cultivate, refine and educate the mind, be cultivated and promoted in our homes; let love, justice and generosity be cultivated in our minds; let all be done that can be done to make home a place of happy attraction, and there will be but little danger of any of the household members wandering away into the darker paths of life.

MARIA M. MITCHELL

Three things to govern—temper, tongue, and conduct.

ALL THINGS GOVERNED BY LAW.

BY ELDER CHARLES F. WILCOX.

"There is a law irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."—Doc. & Cov., page 462, New Edition.

Logically it follows from the above text, that all punishment will be awarded from the same unalterable principles, for Jesus told the people in his day, that he came "not to destroy the law, but to fulfill it," and "though the heavens and the earth should pass away, not one jot or tittle of the law should go unfulfilled." He also told them they could in no wise break even the least commandment without subjecting themselves to certain punishment; for instance, "Whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. v, 22). Here we see various punishments follow the violation of different laws. Christ said to his disciples, "resist not evil," (or wrongs,) but "agree with thine adversary quickly, lest ye be delivered to the judge and cast into prison, where ye will have to remain until ye have paid the uttermost farthing."

Again, we find the same principle clearly manifested in the "Word of Wisdom," given by revelation through the Prophet Joseph Smith for the benefit of the Saints, providing for their well-being and happiness in this life, and glory and exaltation in the next, by complying with certain laws, such as abstaining from hot and intoxicating drinks, for "the drunkard cannot inherit the kingdom of heaven;" also the use of tobacco in its various forms, whether it be smoking, chewing, or taking it as snuff, as it is a herb which should only be used for bruises, or doctoring sick cattle; and all who contaminate themselves by using this filthy weed, are breaking one of the laws of God and shutting themselves out from the choicest blessings of heaven, for "no unclean thing can enter the kingdom of heaven,"

while those who obey this counsel, "walking in obedience to the commandments," have a positive promise from the Lord that they shall become strong, healthy and wise, even to the understanding of hidden mysteries. They shall also be able to run without getting weary, and walk without fainting; "And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

Here we have the sure word of the Lord, that by obeying certain laws we shall be enveloped as it were in a covering of righteousness, enabling us to perform the various duties devolving upon us from time to time in perfect safety, whether it be to cross the mighty ocean, stand before an infuriated mob and boldly proclaim the principles of life and salvation, or pass through a city infested with foul and noxious diseases, realizing that we are under the immediate watch-care of the Almighty, and that His promises are sure, and His words never fail.

How necessary it is that we should avail ourselves of this inestimable treasure, and come under His protecting arm, for it is stretched out still, inviting all to come and shelter themselves from the fierce wrath and fiery indignation of Jehovah, "for these be the days of vengeance, that all things which are written may be fulfilled;" and "Verily I say unto you, this generation shall not pass away till all be fulfilled."

The earth is full of wars and rumors of wars. Famine and pestilence are stalking abroad, while earthquakes and the elements are causing "men's hearts to fail them for fear," because they will not yield obedience to the laws and ordinances of the Gospel, and gather where they may escape the judgments which are ready to be poured out upon the wicked and ungodly.

Now the idea is very prevalent in this so-called Christian world, that in order to enjoy the society of the Savior throughout the endless ages of eternity, all we have to do is to confess His name only, and we are saved, that being all-sufficient; but Jesus commands us to "enter in at the strait gate," as "not every one that saith Lord, Lord, shall enter into the kingdom of heaven," but he that *doeth the will of my Father which is in heaven.*" This is the reason Jesus himself had to be baptized, as also his followers. Faith was necessary, for Philip would not baptize the eunuch until he first confessed Christ; but Cornelius had to have the ordinance of baptism applied even after he had received the Holy Ghost, proving conclusively that no man can inherit the kingdom of God except he comply with the laws given before the foundation of the world.

It is not consistent or reasonable to suppose that God, the Author of all law and order, would allow the great masses of humanity to come rushing into His kingdom in a state of confusion, for it is written, "my house is a house of order," and the Lord will not allow it to be turned into a "den of thieves," and all who get in in any other way than through the door, will be counted as "thieves and robbers."

We also read, "In my Father's house are many mansions; and I go to prepare a place for you, that where I am ye may be also." And the Apostle Paul, speaking upon the different degrees of glory which should prevail in these various mansions, says: "There are also celestial bodies and

bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." So also is the resurrection of the dead" (1 Cor. xv, 40, 42). This Scripture informs us that the Creator has prepared an innumerable number of dwelling-places, so that when the "books are opened" every man can receive his just deserts, and be rewarded or punished according to the record which he has made while dwelling in the flesh.

If we keep the commandments of God and live up to the letter and spirit of our religion, we shall come forth in the morning of the first resurrection, and reign with Christ and all his righteous Saints upon the earth throughout the millennium; and "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." If he does not live up to the highest law, he cannot obtain the highest glory, but may partake of a "lesser" one, more suited to his capacity, and one that will be the just reward of his works. But let none be discouraged, for all may attain the highest glory by living the life of a true Latter-day Saint, and obeying the laws which God has revealed and will yet reveal in our day. "For all who will have a blessing at my hands, shall abide the law which was appointed for that blessing," and the great principle exists forever, that "All men shall be rewarded according to their works!"

The most manifest sign of wisdom is a continual cheerfulness.

EXCELLENCE.—The consciousness of excellence in any one thing ought to produce a faith in and a sympathy with excellence in all other things; and this would be the case did not a vain and selfish egotism blot out from the vision all light except what emanates from a single source. Ignorance is not in itself culpable, and, when united with modesty and deference, it demands respect; but, when it vaunts itself in a fancied superiority and a scornful indifference, it is simply despicable. The assumption of greater elevation, from the pretence of looking down upon other people's labors, is essentially vulgar and absurd. The truth is that all honorable employments are upon a level; and he who, excelling in his own and loving it best, yet accords the most perfect respect to all others, has the strongest claim upon the esteem and consideration of the community.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 8, 1881.

AT IT AGAIN.

THE latest sensation in the shape of an attempt at religious persecution against the Saints in Utah, is attired in that threadbare cloak of hypocrisy,—a code of Resolutions denunciatory of the Church of Jesus Christ of Latter-day Saints. An insignificant number of persons of the Methodist persuasion, consisting of the ministers who exist on the donations of a "corporal's guard" of that sect in Utah, and what they can obtain by falsification among the churches abroad; with two or three Bible canvassers and a few visitors, formed a meeting in Ogden lately, to which they gave the dignified title of a "Methodist Episcopal Conference." It stands to reason that although the insignificance of its authors is apparent to people in Utah, any document purporting to contain the official opinion of a "Conference," and published as such in the papers at a distance, will have more or less influence upon the public mind throughout the country, for but few are posted as to the real origin of the "resolutions," while the masses will read them as the expression of a respectable body of some proportions. But when it is remembered that the Methodist element in America has always been the most aggressive and persecutive against the Saints, and that while it denounces them as controlling politics in the West, this wily sect has unremittently labored behind the scenes to manipulate the policy and interests of the national Government universally—in fact, has done so in a most effectual manner to the advantage of its own members,—what they do or may say will perhaps have less influence, and fall into the natural and consistent contempt which it deserves.

Another thing, the last clause but one of the painfully lengthy document discloses the real fundamental cause for their pious ebullition. It reads as follows,—"*Resolved*, that we earnestly urge the friends of humanity to liberally sustain the Christian agencies now at work in Utah." Begging is one of the staunch pillars of the Methodist Episcopal Church in the United States; persecutive preaching and persistent plate-passing are the arches of power upon which their structure is made to stand. These form a sort of propagatory Siamese twins, held together by the ligament of priestcraft. Those who are mellow enough to yield their attention to the questionable oratory of the one, usually feel the grappling iron of the other on their purses before they leave their presence. The fact is, the Methodists in Utah have made an utter and disgraceful failure ecclesiastically. Their religious policy has

been harsh, disagreeable, persecutive and deceptive, and because the people do not accept their inconsistent creed, and give them their substance for its propagation and support, they are enraged. Goaded by poverty, their priests seek under every cover of duplicity to encourage subscriptions from abroad; and this resolution business is another ruse to effect the result which has hitherto been so diligently sought, and but partially attained. It may be found a popular chord to touch with those who are ignorant of the true status of things in Utah; but like all other fallacies, when they become subjects of general recognition, the "resolutions" and their poverty-stricken authors will soon fall into that oblivion which awaits the efforts of the hypocrite, regardless of his ecclesiastical standing in the community, and of the influence of those parties who share his "hope of reward."

THE NEW VERSION.—The criticism on the new version of the New Testament still continues; some maintaining that it is an improvement on the old established version, and others denouncing certain alterations as rather inconsonant. Some again hold to the English Edition, while others defer to the American translators. One of the passages which is eliciting special comment is the first verse of the eleventh chapter of Hebrews, which in the old version reads: "Now faith is the substance of things hoped for, the evidence of things not seen." In the new English version it is made to read: "Now faith is the assurance of things hoped for, the proving of things not seen." While the American edition gives it: "Now faith is the assurance of things hoped for, a conviction of things not seen." We will here remark that years ago the Book of Doctrine and Covenants gave to the world as the proper translation, "Now faith is the assurance of things hoped for," thus anticipating by about forty years what has lately been developed, at least as regards a part of this passage.

ABSTRACT OF CORRESPONDENCE.

By letter dated at Salt Lake City, July 7th, from Elder L. John Nuttall, President Taylor's Private Secretary, we learn that the First Presidency and the Apostles are constantly engaged traveling and preaching. Some of them had recently made a tour of Weber County. Apostles F. M. Lyman and J. H. Smith had just returned from a visit to the Southern settlements—as far as St. George. The brethren were enjoying usual good health. Apostle Orson Pratt had so far recovered as to be present at the Tabernacle services on the Sunday prior to Elder Nuttall's writing. The news of President Garfield's attempted assassination had cast a gloom over the country, and at the suggestion of the First Presidency the elaborate celebration of July 4th was abandoned throughout the Territory. Work on the Temples was progressing quite favorably. Prospects were very good for an abundant harvest this season, and farmers were commencing to cut their grain. The hay crop is mentioned as being very good. Zion seemed to be generally progressing, and the Saints living in comparative serenity and quiet.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

CHAPTER X.

DESCRIPTION OF VINAL HAVEN—POPULATION AND PURSUIT OF THE PEOPLE—GREAT VARIETY OF FISH—THE INTRODUCTION OF THE GOSPEL.

The town of Vinal Haven includes both North and South Fox Islands, in lat. 44° north, and lon. 69° 10' east. The population numbered, at the time of my visit, about 1,800. The inhabitants were intelligent and industrious, and hospitable to strangers. They get most of their wealth and living by fishing. The town fitted out over one hundred licensed sailing vessels, besides smaller craft.

North Fox Island is nine miles long by two miles in width, and had a population of 800. They had a post-office, one store, a Baptist church and meeting-house, four school-houses and a tide grist-mill.

The land was rather poor, yet there were some good farms. The products were wheat, barley, oats, potatoes and grass. The principal timber was fir, spruce, hemlock and birch. Raspberries and gooseberries grew in great abundance, and some up-land cranberries were raised. The principal stock of the island were sheep.

South Fox Island comes as near being without any definite form as any spot on earth I ever saw. It would be difficult for any person to describe it. It is about ten miles in length by five in width, and is one universal mass of rocks, formed into shelves, hills and valleys, and cut up into necks and points to make room for the coves and harbors that run through and through the island.

The population was 1,000. The inhabitants got their living entirely by fishing. There is no chance for farming upon the island, and but a few garden patches, which are cultivated at great expense. Some few sheep are raised there.

Many of the inhabitants fish in the region of Newfoundland, and bring their fish home and cure them on flakes and prepare them for the mar-

ket. They supply the market with great quantities of cod, mackerel and boxed herring.

Upon this island there were two stores, three tide saw-mills, six school-houses, and a small branch of the Methodist church, presided over by a priest.

What timber there is upon this island, such as pine, fir, spruce, hemlock and birch, and the whortleberries, raspberries and gooseberries, mostly grow out of the cracks of the rocks.

Great quantities of fish, and in almost endless variety, inhabit the coves and harbors around the island. The whale, blackfish, shark, ground shark, pilot-fish, horse mackerel, sturgeon, salmon, halibut, cod, pollock, tom cod, hake, haddock, mackerel, shad, bass, alewife, herring, pohagen, dolphin, whiting, frost-fish, flounders, smelt, skate, shrimp, skid, cusk, blue-back, scollop, dogfish, muttonfish, lumpfish, squid, five-fingers, monkfish, horsefish, sunfish, swordfish, thrasher, cat, scuppeg, tootog, eye-fish, cunner, ling, also the eel, lobster, clam, mussle, periwinkle, porpoise, seal, etc., are found there.

Thus I have given a brief description of Vinal Haven. It was quite dark when we landed there, without a farthing in money. We made our way over the rocks and through the cedars the best way we could, until we found a house, when we rapped at the door. A woman put her head out of the window and asked who was there and what was wanted.

I told her we were two strangers, and wanted a bed to lie down upon until morning.

She let us in and gave us a bed, and we slept until quite late, it being Sunday morning. When we came out and took breakfast it was nearly noon. I asked her what she charged for our entertainment, and she replied that we were welcome.

I then asked were there any religion or minister or church on the island.

She informed me there was a Baptist minister by the name of Newton,

who had a congregation and meeting-house about five miles from there.

We thanked her for her kindness, walked to the meeting-house and stepped inside the doorway. We stood there until a deacon came to the door, when I asked him to go and tell the minister in the pulpit that there were two servants of God at the door, who had a message to deliver to the people, and wished the privilege of delivering it.

He sent for us to come to the pulpit, so we walked through the congregation with our valises under our arms, and took a seat by the side of the minister, who was about to speak as we came to the door.

He arose and delivered his discourse to the people, occupying about half an hour. When he closed he asked me what was my wish.

I told him we wished to speak to the people at any hour that would suit his or their convenience; so he gave notice that there were two strangers present who would speak to the people at five o'clock that evening.

We were quite a source of wonderment to the people, as they had no idea who we were.

Mr. Newton asked us home to tea with him, and we gladly accepted the invitation. When we arrived at his house I opened my valise and took out the Bible, Book of Mormon and Doctrine and Covenants, laid them upon the table, and took my seat.

Mr. Newton took up the books and looked at them, but said nothing. I

then asked him if there were any school-houses upon the island, and if so, whether they were free to preach in. He answered that there were four, numbered respectively from one to four, and that they were free.

Mr. Newton and family accompanied us to the meeting-house, where we met a large congregation, none of whom knew who we were or anything about our profession, except the minister.

Elder Hale and I went into the stand, and I arose with peculiar feelings, and addressed the congregation for an hour, taking for my text Galatians i, 8-9.

This was the first time that I or any other elder of the Church of Jesus Christ of Latter-day Saints had (to my knowledge) attempted to preach the fullness of the Gospel and the Book of Mormon to the inhabitants of any island of the Sea.

I had much liberty in speaking, and informed the people that the Lord had raised up a prophet and organized His Church as in the days of Christ and the ancient apostles, with prophets, apostles and the gifts as anciently, and that He had brought forth the Book of Mormon.

At the close of my remarks Elder Hale bore testimony.

I gave liberty for any one to speak that might wish to. As no one responded, I announced that we would hold meeting the next four evenings in the school-houses, beginning at No. 1.—*Faith Promoting Series.*

THE TWELVE APOSTOLIC JUDGES.

ST. JOHN, THE REVELATOR.

This Apostle was by far the youngest of the Twelve, but does not seem to have lacked in influence or strength on this account,—having been one of the most prominent of their number from the first. He is called "the disciple whom Jesus loved," he was one of the first who followed him, and was the one to whom the Savior confided the care of his mother,—the virgin Mary, when upon the cross.

He was one of the three who accompanied Him when he performed his great miracle of raising the daughter of Jairus from the dead. He was present at the transfiguration of Christ, and heard the voice of God who declared Him to be His Beloved Son. He was present at the scene in the Garden of Gethsemane, having been chosen with Peter and James the Great, to accompany Jesus in all of the most striking scenes of His experience in the ministry. He received

the promise that he should tarry on the earth, till Christ should come in His kingdom, and we find that notwithstanding an effort was made in the reign of Domitian, the Roman Emperor, to execute the Apostle by casting him into a cauldron of boiling oil, he escaped unharmed. Being by command of that tyrant, submerged in the scalding fluid, which would have quickly dispatched a person not protected by the Divine Power, he came forth with no further effects upon his person than if he had simply been anointed. He was then banished by the cruel emperor to the Isle of Patmos, in the Archipelago. It was during his sojourn upon this island, that he received the remarkable vision which, though given in history as the first of his writings, is recorded at the close of the New Testament as the Book of Revelations. In this vision he saw the future apostasy of the ancient Church, the introduction of the Popish power, the restoration of the Gospel in the last days by an angel, the gathering of the people of God, the rebuilding of Jerusalem, the establishment of the New Jerusalem, the first resurrection and the second coming of Christ, the millennial reign and second resurrection at its close, with the final celestialization of the Planet and glory of the Saints. Many other things also were shown;—such as, the introduction of anti-christ, the judgments to be poured on the wicked, the destruction of "BABYLON the GREAT,—the MOTHER of HARLOTS and abominations of the earth," the prophesying of prophets, the opening of the seals, the sounding of the trumpets, and the general condition of the earth and its inhabitants in the latter days. In short, this recorded vision forms one of the most remarkable books of the Bible. Nothing in the Old or New Testament equals it in variety and scope of vision, and none of the prophecies have given the uninspired "Christian" world so much anxiety as to the meaning of its contents.

The Gospel having been restored through the administration of the angel to the Prophet Joseph, in fulfillment of the vision, the Saints are in possession of a key to the apparent

mysteries contained in the Apostle's language, and we know he was a great Seer and Prophet, as well as the beloved disciple of the Lord. It is believed St. John was first a disciple of John the Baptist, being the associate of St. Andrew when the "two disciples" visited the Savior at his abode, he being too modest to name himself in his writings. "Again the next day after John (the Baptist) stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." (St. John, i, 35—40.) He was brother to St. James the Great, with whom he was closely connected in the ministry of the Gospel, until the latter's martyrdom by Herod. These were the "two sons of Zebedee," so often referred to in the Gospels, and of whose associations with Christ we wrote more fully in the life of St. James.

This Apostle being released from exile at the death of Domitian, in A.D. 96, returned to Asia, and established himself at Ephesus. Besides the Book of Revelation, he wrote three epistles, and in A.D. 97, his Gospel, which gives a vivid account of some of the most prominent sayings and doings of the Savior; about one-third of it being devoted to the last twenty-four hours of His life. This Gospel being written long after the other Gospels had become known throughout the Church, he supplemented them with more detailed accounts of what appeared to have been but partially explained, corrected some false impressions formed by reading the others already before the people, and corroborated without repetition the statements made by the other Evangelists. In short, this Apostle has made an indelible mark in the history

of the world, as a chosen instrument in God's hand to warn all people through his writings. He was one of the three Apostles chosen to ordain Joseph Smith to the Apostleship in this dispensation, and will doubtless yet figure prominently in the future.

when the time arrives for him to assist in gathering the tribes of Israel, and in bringing to pass the great events which he saw in vision, nearly two thousand years before their fulfillment.

MONEY,—ITS USE AND ABUSE.

Money is a good thing, of which every man should try to secure enough to avoid dependence upon others, either for his bread, or his opinions; but it is not so good a thing that, to win it, one should crawl in the dust, stoop to a mean or dishonorable action, or give his conscience a single pang. Money-getting is unhealthy when it impoverishes the mind, or dries up the source of the spiritual life; when it extinguishes the sense of beauty, and makes one indifferent to the wonders of nature and art; when it blunts the moral sense, and confuses the distinction between right and wrong, virtue and vice; when it stifles religious impulse, and blots all thought of God from the soul. Money-getting is unhealthy, again, when it engrosses all one's thought, leads a man to live meanly and coarsely, to do without books, pictures, music, travel, for the sake of greater gains, and causes him to find his deepest and most soul-satisfying joy, not in the culture of his heart or mind, not in doing good to himself or others, but in the adding of eagle to eagle, in the knowledge that the money in his chest is piled up higher and higher every year, that his account at the bank is constantly growing, that he is adding bonds to bonds, mortgages to mortgages, stock to stock, and may say to himself, "Soul, thou hast much goods laid up for many years."

There is, indeed, no more pitiable wretch than the man who has mortgaged himself, soul and body, to Mammon, in whom the one giant passion for gold has absorbed every other affection; no more painful spectacle than to see a man, dragging his manhood at the heels of his employment, losing life for the sake of the means of living, disregarding the celestial crown held

over his head, and raking to himself the straws, the small sticks, and dust of the earth. The poorest of all beings is the man who is rich in gold, but intellectually and spiritually bankrupt. As Cowley says, "the poor rich man's emphatically poor." Grant the utmost that can be said of the necessity and the value of money, it will still remain forever true that life is more than the means by which it is sustained; more than dwellings, lands, merchandise, stock, bonds, and dividends, more even than food and raiment. All things are for the mind, the soul, the divine part within us; and if this, our true self, is dwarfed and starved, the most royal worldly possessions only serve to set forth by contrast its deep poverty and servitude.

Let every one, then, who wishes to get on in the world, justly estimate the value of money. Let him neither, on the one hand, make it the only gauge and object of success, nor, on the other, affect for it a philosophic contempt which the necessities of life will compel him to unlearn. Let him neither strive for a mere living, nor (unless he has a rare genius for money-making,) for a great fortune, but gather gear, as Burns says,—

"By every wife
That's justified by honor;
Not for to hide it in a hedge,
Nor for a train attendant,
But for the glorious privilege
Of being independent."

A great deal has been written on the art of money-getting; but, though comparatively few become rich, there is no real secret about it. The pith of the world's wisdom on it is condensed into a few proverbs. To work hard, to improve small opportunities, to economize, to avoid debt, are the

general rules in which is summed up the hoarded experience of centuries, and the most sagacious writers have added little to them. Of all the objects which a man can propose to himself, that of money-making is the simplest and most attainable, provided he will take the proper steps. To become an artist, a statesman, an orator, a poet, or a scholar, of high ability, is what few persons can expect. In some callings not even the most indefatigable effort and the most exhaustless patience are sure to win success. The man, on the contrary, who strives to gain money, knows that he is following no chimera, no phantom, or will-o'-the-wisp, which will forever beckon him on, yet forever baffle him, or which, if attained, will only mock his expectations. He toils for a definite end, and there is no sense of incongruity between his toil and his hope. Money-getting is a pursuit in which almost any diligent, earnest, prudent man may hope to get on, without brilliant talents or genius. Any beginner in life who has mastered the three R's—Reading, 'Ritin' and 'Rithmetic,' may hope to become independent, if not rich, if he will but work persistently, be temperate, and save a part of his earnings. Mediocre abilities will suffice for this end, nay, may prove more advantageous than the most dazzling mental gifts. There is no workingman in good health who may not become independent, if he will but carefully husband his receipts, and guard jealously against the little leaks of useless expenditure. But, to become independent, one must be willing to pay the price. He must be industrious, and he must be prudent. Perhaps the hardest of these rules to follow is the latter. There are a hundred persons who can work hard, to every ten who can properly husband their earnings. The classes that toil the hardest squander most recklessly the money they earn. Instead of hearding their receipts, so as to provide against sickness or want of employment, they eat and drink up their earnings as they go, and thus in the financial crisis, when mills and factories stop, and capitalists lock up their cash instead of using it in great enterprises, they

are ruined. Men who thus live "from hand to mouth," never keeping more than a day's march ahead of actual want, are little better off than slaves. They are not their own masters, but may have at any moment to choose between the alternatives of bondage or starvation. They cannot help being servile, for they know they can neither command their time, nor choose how and where they shall live.

To one who has seen much of the miseries of the poor, it is hard to account for this short-sightedness of conduct; but doubtless the main cause is the contempt with which they are wont to look upon petty savings. Ask those who spend all as they go why they do not put by a fraction of their daily earnings, and they will reply, "That's of no use; what good can the saving of a few cents a day, or an occasional dollar, do? If I could lay by four or five dollars a week, that would ultimately amount to something." It is by this thoughtless reasoning that thousands are kept steeped to the lips in poverty, who by a moderate degree of self-denial might place themselves in a state of comfort and independence, if not of affluence. They do not consider to what enormous sums, little sums, little savings and little spendings swell, at last, when continued through a long series of years.

What laborer is there in good health who may not save from his earnings fifty dollars a year? Yet this paltry sum, compounded at six per cent interest, amounts to \$650 in ten years, \$1,860 in twenty, \$3,950 in thirty years, and \$7,700 in forty years; thus securing a snug provision for old age by the saving of less than fourteen cents per day! How imperceptibly may this last sum, or twice as great, slip through one's fingers in the gratification of habits worse than useless, without a thought of the vast aggregate to which it finally amounts! What clerk or workingman, who spends twenty cents (10d.) a day for tobacco or cigars, dreams that by this expenditure, with the accumulated interest, he will in fifty years have smoked away twenty thousand dollars (four thousand pounds)? Yet a man who by a life of industry had

laid by such a sum would, in most country towns, be deemed rich. It is a hard thing to begin the world without a dollar, and yet hundreds of men, by petty savings at the outset of their career, have amassed large fortunes from a single shilling. Among the capitalists in one of our large cities some years ago was a builder, worth probably some hundreds of thousands, who began life as a bricklayer's laborer at a dollar a day. Out of that small sum he contrived to save fifty cents a day, and at the end of the first year had laid by \$182, from which moment his fortune was made. Like a hound

upon the right scent, he was on the track of riches, and the game, sooner or later won, was sure to be his own. Of a leading firm in New York city, which some years ago had accumulated an immense property, it is stated that both members came to that city without a cent, and swept the very shop wherein they afterwards made their fortunes. Like the builder, they had an indomitable spirit of industry, perseverance, and frugality, and so the first dollar became the foundation of a million.—*From Mathew's "Getting on in the World."*

HABITS.

I know of no other subject, at present, that is more important for young people to consider, than that of forming good habits while in their youth.

We are governed, more or less, in our daily life, by the habits we have formed. If these habits are good ones, it is not difficult to conduct ourselves properly while in the presence of others.

If we make it a point to always act in a manner becoming to a respectable person, it will be no trouble to observe the rules of good order while in a place of worship, or in any public gathering.

I would, therefore, advise the young to be careful about forming habits. Remember that it is as easy to acquire good habits as it is to form bad ones.

In order to keep ourselves free from practices which are not right, it is necessary for us to associate with good company. If a person associates freely with people who are not leading a proper life, unless it is for the purpose of convincing them of the error of their way, he will, sooner or later, be just as bad as his companions.

If we associate with the pure-minded, we will naturally adopt good

habits, and will grow up to be better men and women, and will be more respected in a community than those who are reckless and indifferent, and who seem to care nothing about their character.

It is not necessary for a young man to be wild in order to make a good man when he is older; in fact, if something does not transpire to cause him to reflect and change his course of life, instead of getting better he will become worse. Even if we are confident that we will do better in the future, it is not safe to risk it. Life is uncertain; and the best plan is to commence now, and rid ourselves of any habit that is not a good one.

The young people of this community should strive to make themselves useful, by forming habits of industry and economy.

Whenever you have any spare time, devote it to the cultivation of your minds. Never let the time pass in idleness. By keeping yourselves busy, the devil will have less chance to lead you astray; and you will find that the time passes more pleasantly, and your lives will be more happy.—*Salt Lake "Juvenile Instructor."*

Three things to love—courage, gentleness and affection.

Three things to admire—intellectual power, dignity and gracefulness.